LD
4608
.M13
1888

LIBRARY OF PRINCETON
JUN 22 1995
THEOLOGICAL SEMINARY

LD
4608
.M13
1858

TWENTY YEARS

OF

PRINCETON COLLEGE

BEING

FAREWELL ADDRESS

DELIVERED JUNE 20TH, 1888

BY

JAMES McCOSH, D.D., LL.D., LITT.D.

PRESIDENT OF PRINCETON COLLEGE

NEW YORK

CHARLES SCRIBNER'S SONS

1888

THE COMPLETION OF DR. McCOSH'S PSYCHOLOGY.

PSYCHOLOGY.

I. The Cognitive Powers. II. The Motive Powers.

By JAMES McCOSH, D.D., LL.D., Litt. D.

President of Princeton College; Author of "Intuitions of the Mind," "Laws of Discursive Thought," "Emotions," "Philosophic Series," etc.

Two Vols., 12mo; each, $1.50.

The second volume, now ready, concludes this work with the discussion of the motive powers of the mind, including the Conscience, Emotions, and Will. The author has treated the difficult, and, at times, obscure topics which belong to the department of psychology with characteristic clearness, conciseness, and strong individuality. In the first volume he treats of sense perception, illustrating his theme with appropriate cuts, and discussing it with fullness from the physiological side. A third of the book is devoted to the reproductive or representative powers, in which such subjects as the recalling power, the association of ideas, the power of composition, etc., are described; while the book concludes with a full discussion of the comparative powers.

EXTRACT FROM THE INTRODUCTION OF VOLUME II.

"Having treated of the Cognitive Powers in Vol. I., I am in this to unfold the characteristics of the Motive Powers, as they are called the Orective, the Appetent, the Impulsive Powers; the feelings, the sentiments, the affections, the heart, as distinguished from the Gnostic, the cognitive, the intellect, the understanding, the reason, the head.

"These Motive Powers fall under three heads—the Emotions, the Conscience, the Will.

"It is not to be understood that these are unconnected with each other, or with the cognitive; emotions contain an idea which is cognitive. The Conscience may be regarded as combining characteristics of each of the two grand classes, being cognitive as discerning good and evil, and motive as leading to action; the Will has to use the other powers as going on to action.

"Emotion occupies more room than the other two in this treatise inasmuch as its operations are more varied, and as the account usually given of it (so it appears to me) is more defective."

TWENTY YEARS

OF

PRINCETON COLLEGE

TWENTY YEARS

OF

PRINCETON COLLEGE

BEING

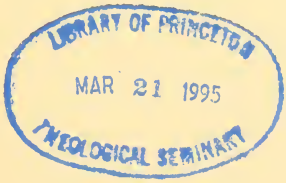
FAREWELL ADDRESS

DELIVERED JUNE 20TH, 1888

BY

JAMES McCOSH, D.D., LL.D., LITT.D.

PRESIDENT OF PRINCETON COLLEGE



NEW YORK

CHARLES SCRIBNER'S SONS

1888

Copyright, 1888, by
CHARLES SCRIBNER'S SONS

TWENTY YEARS

OF

PRINCETON COLLEGE.

Well do I remember the evening in the month of May, 1868, in which, on coming home from my work in Queen's College, Belfast, I found a despatch announcing that I had been elected President of Princeton College. The call was utterly unexpected on my part. I felt it to be my duty to consider it, and resisting the kind entreaties of Queen's College and of the public, I resolved to accept the invitation as presenting to me a wide field of usefulness, and I wrote: "I devote myself and my remaining life, under God, to old Princeton, and the religious and literary interests with which it is identified, and, I fancy, will leave my bones in your graveyard beside the great and good men who are buried there, hoping that my spirit may mount to communion with them in heaven."

I spent that summer in inquiring what I should do in my new field. I was well acquainted with college education in Scotland, Ireland, and England; I had visited the principal universities of Germany,

and in 1866 had travelled seven thousand miles in the United States, and visited some of the chief colleges and theological seminaries there. My business now was to determine what I should make of Princeton College, and I proceeded to draw out the methods which I meant to pursue and embodied them in an Inaugural Address ready for delivery.

Well do I remember the day of my arrival in Princeton, of the welcome I received from trustees, from the faculty, and from the students, who gave me their tiger salute—of which I was not sure for a few moments whether it was a welcome or a rebuke. A few days after I got a hearty reception from the great public interested in Princeton College, as I delivered my Inaugural, October 27, 1868, and published it to the world. I hold it in my hand, and I am quite willing that any of you should compare what I then promised with what I have since performed—with many anxieties and many imperfections.

It may be pleasant—yet somewhat painful—and profitable to myself, if not to my audience, to cast our eyes over the eventful time, now nearly twenty years, which has passed since I entered on the office which I am this day to resign. The events are too close to me to admit of my surveying them on all sides. I am too intimately connected with them to

be able to speak of them without deep feeling, in which there may be not a little partiality. My hearers will understand that in speaking of the progress of the college I do not claim any exclusive merit. The credit is due first to God's providence which has favored us, and under this to trustees, to faculty, to students, to munificent benefactors, to innumerable friends who have prayed for us and practically helped us—they are so many that I am sorry to find that I have not space to name them all. All that I claim is that I have had the unspeakable privilege of being in all the work and in every part of it.

I came at an opportune time. I owe any success I have had to this circumstance more than to any other. The war so disastrous and yet so glorious was over. Princeton College had suffered—not however, in honor—but she had numerous friends, and nobly did they gather round her, and they said, as it were to me, in language loud enough for me to hear, "Do you advance and we will support you." In those days I was like the hound in the leash ready to start, and they encouraged me with their shouts as I sprang forth into the hunt.

When called to this place I was a professor in the youngest of the universities set up by Great Britain; I had helped somewhat to form it, and in

doing so had to study the European systems of college education. But I announced: "I have no design, avowed or secret, to revolutionize your American colleges or reconstruct them after a European model." "I have seen enough of the American colleges to become convinced that they are not rashly to be meddled with. They are the spontaneous growth of your position and intelligence; they are associated with your history, and have become adjusted to your wants, and whatever improvements they admit of must be built on the old foundation."

I became heir at once to a rich inheritance handed down by a long line of presidential ancestors, in Dickinson, Burr, Edwards, Davis, Finley, Witherspoon, Stanhope Smith, Ashbel Green, Carnahan, and Maclean. It was my privilege to reap what others had sown; I was awed, and yet encouraged, by the circumstance that I had to follow such intellectual giants as Edwards and Witherspoon. My immediate predecessor was John Maclean, "the well beloved," who watched over the young men so carefully, and never rebuked a student without making him a friend. But I did not allow myself to fall into the weakness of trying to do over again what my predecessors had done and done so well. My aim has been to advance with the times

and to do a work in my day such as they did in theirs.

My heart has all along been in my work, which I commenced immediately after my inauguration. I am now to give some account of that work under convenient heads. I may begin with the buildings, not because they are the most important, but because they strike the eye.

THE BUILDINGS.

Every alumnus of the college should come up once a year if he lives not far off, and once every three years if he resides at a distance, to pay his respects to his Alma Mater, who will be sure to give him a welcome. To all who have performed this filial duty she has shown every year for the last twenty years a new building, a new fellowship, or a new professorship.

Those present at my inauguration heard the shout, sufficient to rend the heavens, when I declared that every college should have a gymnasium for the body as well as for the mind. Mr. Robert Bonner and Mr. Henry G. Marquand answered the challenge on the part of the students, and as our first benefactors engaged to raise a gymnasium, which was opened January, 1870, and

the most accomplished gymnast in America appointed as superintendent.

I confess that I was disappointed when I came here with the state of the buildings. Some of the recitation rooms, especially those in the building now called the college offices, were temptations to disorder, of which the students took advantage. At times they would take out the stove, and when the class met in the morning they cried "cold," "cold," and the professor had to dismiss them; some of the instructors, however, keeping them in the whole hour. I remember one night when they took out the furniture of a room and made a bonfire of it. In these circumstances we saw the need of having new recitation rooms of a higher order, and the stately structure of Dickinson Hall, commenced in 1869, appeared completed in the campus in 1870. There the chief lectures and recitations in the academic department have been held ever since, and there from day to day an intellectual gymnasium is kept up for the strengthening of the mind. Meanwhile our students increased, and Reunion Hall, so called in honor of the reunion of the Old and New School branches of the Presbyterian Church, was begun in 1870, and finished in 1871. The library and its contents were unworthy of the college—the number of volumes was under 30,000

—and a new library building, I believe the most beautiful in the country, was finished in 1873, and the number of volumes is now toward 70,000.

All this time Mr. John C. Green was our greatest benefactor, and his brother, Chancellor Green, was always working with him. In 1873 Mr. J. C. Green started the School of Science, the most important addition which has been made to the college in my day. Since his decease, in 1875, his wishes have been carried out most honorably and generously by his trustees; the sum contributed by his estate to the good of the college must be upward of a million and a half. Of them, we in Princeton may say, in the language applied to Sir Christopher Wren, "si monumentum requiris circumspice."

These were the days of our prosperity, which was powerfully promoted by the wise counsels and the constant energies of the Hon. John A. Stewart and Mr. Henry M. Alexander, without whom I never could have done what I have been enabled to do.

In 1875 we were all touched by the gift of $15,000, left us by a very promising young man, Mr. Hamilton Murray, who perished at sea in the *Ville de Havre.* That sum was devoted by his brother to the erection of the hall which bears his

name, and which has become the College Oratory in which prayer is wont to be made by the students, and of which it may be said, "of this man and that man that he was born there."

In the same year our visiting alumni would see in Old North College the beautiful E. M. Museum, constructed by Mr. Wm. Libbey, and arranged so tastefully with geological specimens by Professor Guyot. To the same gentleman, Mr. Libbey, we owe University Hall, erected at an expense of nearly $200,000, first used as an hotel for the friends of the college, and now as a dormitory for our students.

Our numbers were increasing, and in 1876 Witherspoon Hall was built, with its elegant rooms and grand prospect, where the students have not only every comfort, but every means of refining their tastes.

At this point, 1878, I have to speak with gratitude of the gift bestowed on the college and on me by my friend the late Alexander Stuart, of the President's house with the lovely accompanying grounds, forming the finest residence occupied by the president of any college in the world, and where I have spent in comfort and elegance nine years of my life.

In 1878–79 a telescope, provided by a few

friends, was placed in the observatory, which had been built in 1868 by General Halstead, and by it, observations have been made which let us know something of the sun and planets. In the same year houses were built for Prof. Young and Prof. Brackett, and Edwards' Hall was erected to give students rooms at a lower rate.

In 1881–82 Mr. Henry G. Marquand erected the College Chapel, the most beautiful in America, and there the members of the college will worship on Sabbath and on week days for ages to come, and draw down blessings on the college and its students in all future time.

And now you see that Biological Museum nearly completed, the noble gift of the Class of 1877, and where experiments will continually be made, by a number of our younger professors, to throw light on the mysteries of life.

As the Marquand family had done so much for Art—Mr. Frederick Marquand's trustees having given $60,000 for the endowment of a chair—I was determined that there should be an Art Museum for carrying out their intentions; and departing from my usual practice, I went round to receive subscriptions, and raised $42,000, given in the most generous manner by about a dozen contributors. That museum is in the course of erection, and will be

ready early next year to receive the fine collection of pottery and porcelain promised by Dr. W. C. Prime.

THE GROUNDS.

I remember the first view which I got of the pleasant height on which the college stands, the highest ground between the two great cities of the Union, looking down on a rich country, covered with wheat and corn, with apples and peaches, resembling the south of England as much as one country can be like another. Now we see that height covered with buildings, not inferior to those of any other college in America. I have had great pleasure in my hours of relaxation in laying out—always assisted by the late Rev. W. Harris, the treasurer of the college—the grounds and walks and locating the buildings. I have laid them out somewhat on the model of the demesnes of English noblemen. I have always been healthiest when so employed. I remember the days, sunshine or cloudy, in April and November, on which I cut down dozens of deformed trees and shrubs, and planted hundreds of new ones which will live when I am dead. I do not believe that I will be allowed to come back from the other world to this; but if this were permitted, I might be allured to visit

these scenes so dear to me, and to see the tribes on a morning go up to the house of God in companies.

COURSE OF STUDY.

I never looked on these buildings as constituting our chief work. I remember that some critics found fault with me for laying out too much money on stone and lime. But I proceeded on system, and knew what I was doing. I viewed the edifices as means to an end, at best as outward expressions and symbols of an internal life.

I said to myself and I said to others, We have a fine old college here, with many friends; why should we not make it equal to any college in America, and in the end to any in Europe? The friends of the Princeton saw I was in earnest, and nobly did they encourage me. I shall never forget the substantial kindness I received at that time. I could not walk up Broadway without some one coming up to me and saying, Do not you want so and so? I will help you to get it. As he met me, Mr. John C. Green took me into a corner and told me that he meant to offer to erect a certain building, adding that "if I die before this is done, I have drawn out papers to secure its execution."

I had to consider at the beginning what would be the course of study in the college. I resolved, on the

one hand, to keep all that was good in the old studies which had trained our fathers. But, on the other hand, I saw there were new branches entitled to be placed alongside the old. The problem with me was to make a judicious combination of the two. In the winter after I entered upon my duties, a joint committee of the trustees and of the Faculty held a number of meetings, which ended in our drawing out a scheme which, with important modifications and improvements, has been continued to this day. The increase in the number of our students and of the branches taught will now require some new modifications, but I hope they will run in the same line.

ELECTIVE STUDIES.

Hitherto all the students had been required to take the same course of study, being the good old solid one handed down from our fathers. But this was felt to be irksome by many who were weary of studying Mathematics, Latin and Greek all the four years of their course while there were new and attractive branches of literature and science from which they were excluded. The principle on which we acted was that an endeavor should be made to introduce into the college every department of true scholarship and knowledge, taking care to leave out

all that was fictitious and pretentious. But as we projected new branches we discovered that they were so numerous that we could not impose them all without burdening the minds of the students on the one hand, or on the other making them "Jacks of all trades and masters of none." Every one sees that the day of universal scholars, such as Aristotle, Scaliger, and Leibnitz, has gone by and can never return. Not only have the physical sciences been multiplying, but all departments of philology, of historical, social, and philosophic study. Hence the necessity of allowing electives in the curriculum of study.

But we need to lay restraints on electives. Surely we are not to allow candidates for A. B. and A. M. to choose what studies they please. These two degrees have hitherto had a meaning, and it should be kept, so that those who have gained it may be recognized as scholars. An indiscriminate choice holds out a temptation, which many are not able to resist, to take the easiest subjects—say narrative history—or those taught by easy-going or popular teachers who may or may not exact systematic study. I hold that there are branches which are necessary to the full development of the mind, which every educated man ought to know. No one I think should be a graduate of a college who does not know mathematics and classics, the one to solidify

the reasoning powers and the other to refine the taste.

On a memorable occasion I defended Greek as an obligatory study in our colleges. Greek and Latin have been in fact the main instrument in transmitting to us a knowledge of the ancient world. Greek is the most perfect language, and contains the highest literature, of antiquity. The learned professions generally, but particularly the churches, have a special interest in retaining this tongue. Suppose it not to be required in our colleges, it would soon come not to be required in our schools, and so a large body of our students would be ignorant of it. Now suppose a student to have his heart touched by a divine power about the time when young men commonly choose their profession in life. He feels himself called on to devote himself to the work of the ministry of the Word. But in order to this he has to learn the language of the New Testament, beginning with its letters. Here an obstacle is presented which will effectively prevent many from going to the work to which they are called. It is certain that a college which does not require Greek will not prepare many to go forth as ministers or missionaries. This would be a great evil not only to the churches, but to the community generally. The devout young men who are studying for the ministry have a restraining and elevating influence in a college.

In Princeton there are certain branches which are required of all in the Academic Apartment: Latin and Greek; English; Oratory; Essay Writing; French and German; Physics; Astronomy; Geology; Psychology; Logic and Ethics; Relation of Science and Religion. Again, we have a fixed course for every year. In the Freshman and Sophomore years there is little or no variation allowed. But when a student has learned the rudimentary branches and enters the Junior class, we believe that he may be allowed, in addition to the required studies, a choice, both in Junior and Senior years, among a large number of the new subjects introduced into the colleges—additions being made to them every year. I reckon that usually in these two upper classes about one-half a student's time is given to the required and the other half to the elective studies. In choosing he may take the old branches or he may take the new ones. The advantage of all this is that the student may consult and gratify his tastes—we find that an intense interest is taken by certain students in the new studies—or the student may elect the branch or branches fitted to prepare him for his intended profession in life. One meaning to be a minister will probably elect some branch of philosophy; the intending doctor will probably take botany and zoology; and the lawyer history or social sciences.

In both the required and in the elective courses a college should seek to instruct students carefully in the fundamental principles of the branch which they are studying. There is a loud demand in the present day for college education being made what they call "practical." I believe that this is a mistake. A well-known shipbuilder once said to me, "Do not try to teach my art in school; see that you make the youth intelligent, and then I will easily teach him shipbuilding." The business of a college is to teach scientific principles capable of all sorts of practical application. The youth thus trained will start life in far better circumstances than those who have learned only the details of their craft, which are best learned in offices, stores and factories, and will commonly far outstrip them in the rivalries of life. He will be able to advance when others are obliged to stop; he will be ready to take advantage of opportunities which are lost to them, and will commonly advance the business in which he is engaged.

FELLOWSHIPS AND PRIZES.

I have often been asked, How do the American colleges stand in comparison with the European ones? I believe I can answer that question. The scholarship of the great body of the students is as high in America as in Europe. But they rear in Great

Britain and in Germany a body of ripe scholars to whom we have nothing equal in the New World. This led me to propose that we should institute Fellowships in Princeton College. At an early stage there were friends who established Fellowships in Mental Science, in Classics (lapsed), in Mathematics, and Experimental Science, and at a later date in Biology, each providing $600 a year to the student who stood highest in a competitive examination. Latterly some of our younger alumni have been adding University Fellowships, one in Social Science, one in Biological Science, one in English, and probably one in Philosophy, each yielding $400 or $500 a year, and open to the graduates not only of Princeton, but every other authorized college. These Fellowships have given a powerful stimulus to study, and enabled us to produce scholarship of a high order.

This may be the proper place to refer to the prizes received during my presidency: The Lynde Prize for Power of Debating; the Alexander Guthrie McCosh Prize for Philosophic Essay; the Baird Prizes for Oratory; the 1876 Class Prize for a debate on Politics; Class 1883 Atwater Prize in Political Economy; the White Prize in Architecture.

PROFESSORS.

When I became President, the number giving instruction was ten professors, four tutors, two teachers, in all sixteen, beside three extraordinary lecturers. Some of the younger classes were taught solely by tutors. I think it of importance to have a succession of young men teaching in a college to give fresh life to it, and out of whom to draw professors. But I believed that every class should have at least one man of experience giving it instruction, and it was arranged that all freshmen should be under one or more professors. The professors then were chiefly men of mature life, of high ability and character. In adding new branches we had to get new professors. It was my duty to call the attention of the trustees to suitable persons for the new or for the vacant offices. In doing so I looked out for scholarly men, wherever I could hear of them. If I found that they were not available or not likely to promote the moral and religious welfare of the students, I thought no more of them; and I continued to inquire till I was able to recommend one whose influence would be altogether for good. In pursuing this course we have taken several able men from other colleges.

But I have often had great difficulty in getting

a full endowment for a professor's chair—more difficulty than in getting a building. So we set ourselves earnestly to the work of rearing professors. We kept our eye upon our promising graduates, and appointed them tutors or instructors, with a small salary, and then raised them to the position of assistant professors, or full professors. Thus the Board of Trustees has chosen three professors from the class of 1874 and six from the class of 1877. So we have been adding new professors from year to year. The number of professors is now thirty-five, with three tutors and several assistants and lecturers—in all upwards of forty. We have three professors of Mental Philosophy, three of Greek, two of Latin, three of Mathematics, three of English including Oratory, two of History and Political Science, three of Modern Languages, two of Physics, two of Astronomy, two of Chemistry, three of the Natural Sciences, including Botany, Zoology and Geology, three of Engineering, and two of Art. We have professors who teach the Harmony of Science and Religion, who teach Anglo-Saxon, who teach Oratory, who teach Pedagogic, who teach Sanscrit, who teach Physiological Psychology, who teach Physical Geography, who teach Anatomy and Physiology. Every student is required every year to write a number of essays. I am not sure that there is any college in

America which has so well an arranged system of essay writing. Princeton College has always paid attention to public speaking and we have kept this up, by requiring every student, unless incapacitated by physical weakness, to speak before a public audience. The strength of our college lies in its staff of professors. I am proud of those whom I have recommended to the trustees. We give instruction in a greater number of branches than are usually taught in the universities of England, Scotland, and Ireland, and in nearly all the branches taught in Germany.

I have pleasure in stating that the Faculty has all along stood in the most pleasant relationship towards me. I regard all the members as personal friends. I am bound to say that they watch over the interests of the college with great faithfulness.

APPARATUS AND COLLECTIONS.

Along with the increase of professors, our friends have purchased for us a large increase of scientific apparatus. In several departments almost every new instrument of value has been provided. When I came here, the natural science collection, saving only what was done in physical geography by Dr. Guyot, was particularly defective, fit only to be turned. Now we have most valuable collections in

botany and geology. For several years we have been enabled to send companies of students to make summer explorations in the West. Lying on the ground at night, they were employed all day in collecting plants and fossils, some of which are very rare and of great value. These have been placed in our museum, which is visited in consequence by many scientists.

CONTRIBUTION TO LITERATURE AND SCIENCE.

Our professors have not only been attending to their work in the college as instructors, but have been widening the field of knowledge, each in his own department. I at one time thought of printing as an appendix to this address a list of the books, pamphlets, and articles published by our professors since I came here, but I found that it would double the size of this volume. The classical professors have been publishing text-books which are used in a number of our institutions. Our scientific teachers have been issuing volumes and papers of great value, and all of them increasing our knowledge of certain departments of nature. The *Princeton Review* has all along been conducted by Princeton editors: Dr. Hodge, Dr. Atwater, and Mr. Jonas Libbey, and now with great ability in a new form by Professor Sloane.

The valuable *Archæological Journal* is edited by one of our younger professors.

It is proper to add that the students issue three periodicals. *The Nassau Literary Magazine* has all along been an organ of a high character, and contains solid articles of superior literary ability. The *Princetonian* some years ago was in the way of attacking the Faculty. Now it is conducted in the most admirable spirit—only it gives more space to gymnastics than to literature. "Pray," said an Oxford Don to me after reading several numbers, "are you the President of a gymnastic institution?" It shows the spirit that reigns in our college that we have now a religious organ, *The Philadelphian*, containing high class articles fitted to do good among the students.

THE SCHOOL OF SCIENCE.

Our School of Science has a body of able professors. It gives instruction in mathematics, in the various branches of physical science, and in modern languages. We seek to make its students educated gentlemen, and not mere scientists. We require Latin (or in engineering, French) on the part of those who enter. All the students receive instruction in English and write essays. To preserve them from the materialistic tendencies of the day,

they are required to attend the classes either of Psychology or Logic. It is evident that this school, which has now ninety-two students, will rise every year in public estimation. Our two departments, the Academic and the Scientific, send out every year a large body of educated young men to occupy important positions all over the country.

PHILOSOPHY IN PRINCETON.

As we added branch after branch, it was found that we could arrange them, the old and the new, into three grand departments: Language and Literature, Science, and Philosophy. We did not separate these absolutely, but we have constantly kept the distinction in view. I remember the day when Mrs. Robert L. Stuart came down to Princeton and handed me $154,000, to enable me to establish a school of philosophy.

As the head of the college, I have endeavored to give each of our varied departments its own place, and carefully to arrange a balance of studies, so as to keep the minds of the students from being one-sided, and therefore narrow and exclusive. But while I was President I became also a professor, and I am glad that I did so, for I was thereby brought into closer relationship with the students, and came to know them better.

Following my tastes, I have endeavored to create and sustain an interest in all branches of mental philosophy. I have usually been teaching three departments: Psychology, the History of Philosophy, and Contemporary Philosophy, and have branched off into Æsthetics and Metaphysics. The other two mental sciences, Logic and Ethics, have been taught by Professor Ormond and Professor Patton. I strove to make the study attractive, and have commonly had under me upwards of two hundred students, many of them elective. In connection with my classes I had library meetings in my house, in which papers were read on philosophic subjects by alumni and others and afterwards discussed by students of the upper classes, and occasionally by professors. The attendance was at first about a dozen, but it soon rose to from seventy to one hundred and fifty. Many will remember all their lives the stimulating effects of these meetings.

In my teaching I have followed the plan of the German professors, first lecturing on the subject, and after a time giving my expositions to the world in published volumes. The public has not always followed my philosophy, but has given me, what greater men than I have not been able to gain—a hearing, both in this country and in Great Britain. I am gratified to find my college lectures on Psychol-

ogy and Logic (in Queen's College, Belfast) in a great many upper schools and in a number of colleges in America. Dr. Duff, the great missionary, sent me a message on his deathbed, to prepare a text-book on mental science for India, to save them from materialism diligently taught them by books from England. This I have now done in my two small volumes on Psychology, which have been sanctioned by the University of Calcutta, while steps are being taken to have them adopted in other colleges in India. Pupils of mine are using them in Japan and Ceylon. My pupils may be pleased to learn that the lectures which I delivered to them are reproduced in these distant lands. So early as my college days in Scotland, I was so ambitious as to hope that I might some day produce a work on philosophy; little did I dream that it would be used in western America and in eastern Asia.

I am represented as being of the Scottish school of philosophy. I am not ashamed of my country, certainly not of my country's philosophy. I was trained in it. I adhere to it in one important principle: I believe that the truths of mental philosophy are to be discovered by a careful observation and induction of what passes in the mind. Not that our observation and induction gives them their authority; they have their authority in themselves; but it is

thus we discover them. But in other respects I differ from the Scottish school. I profess to get my philosophy from the study of the human mind directly, and not from the teaching of others. The Scottish school maintains that we know only the qualities of things; I say we know the things themselves. Hamilton makes our knowledge relative; I make it positive. So I call my philosophy Realism, and by help of a few obvious distinctions I hope to establish it. America has as yet no special philosophy of its own. I long to see it have such. This must be taken directly from the study of the mind, and not from Germany or any other source. My ambition is to aid a little in the foundation of an American philosophy which, as a philosophy of facts, will be found to be consistent with a sound theology.

POST-GRADUATE STUDENTS.

From an early period of my presidency we have had post-graduate students. We have always thrown open our doors to them. We encourage them because it is out of them we hope to make scholars. In our crowded curriculum we cannot expect in the under-graduate course of study to produce a high erudition in any one department. But when students come up to us after graduation and take up earnestly one or two departments, we can carry them

on to very high attainments, and it may be prepare them to be professors. The number of our graduate students has been gradually increasing. This last year we have had seventy-eight. I have commonly had upwards of forty, most of them students from the seminary, studying the higher questions of philosophy. These graduate classes will force us on to become a university.

We have devised and published a way by which higher degrees of Doctor of Philosophy, Doctor of Science, Doctor of Literature, and Bachelor of Theology may be obtained from us by the graduates of any college, without residence, by pursuing a course of study and standing an examination. This is a measure full of promise, and I hope will be carried out when I retire. It will gather round us a body of men eagerly pursuing high studies.

ALUMNI ASSOCIATIONS.

I think I may claim to have taken great pains to keep our graduates in close connection with the college. I have set up a great many alumni associations (there are in all eighteen), and have often visited them, travelling hundreds and some years thousands of miles for this purpose, and reporting the state of the college as I went along. I have enjoyed these meetings with the graduates, and

have returned with a most valuable knowledge of what the community expects of the college. I proposed several years ago that the Alumni should have authority to appoint an Advisory committee, with power to give recommendations to the Board of Trustees and to enter any class-room. The proposal was not adopted. It may come up in some future year.

OUR FUNDS.

I am not to give an account of our finances, which have been carefully watched over by Mr. John A. Stewart and Mr. Charles Green. Some of our friends do not let their left hand know what their right hand doeth, and so I am not able to speak with precision of the gifts we have received. I believe that nearly three millions have been contributed to the college during my tenure of office. The principle on which we have proceeded has been never to contract any debt and never to lay up any money. Only on one occasion did we contract any large amount of debt, and Mr. R. L. Stuart, who contributed $100,000, joined some of our trustees in paying it off. We are laboring under no debt at this moment. But the trustees will require to cast themselves on the friends of the college to enable them to fulfil the obligations which they have con-

tracted on the retiring of one president and the appointment of another.

I may mention here that, to encourage struggling young men, we have funds contributed by generous friends whereby we give scholarships of $100 a year each, and $30 more if they intend to be ministers, to one hundred and seventy students. Dr. Duffield manages these funds with great care and kindness.

OUR CONTRIBUTORS.

I am sorry that my space does not allow of my mentioning the names of the many contributors to our college funds. Some of them have been referred to in the course of my narrative. I must refer to a few others. The Hon. John I. Blair has watched over our college with very great care, has endowed the chair of Geology, and has lately given $20,000 to the increase of professors' salaries. Mr. Lynde has given three prizes for excellence in debate. A gentleman who has given us only his initials has founded a Mathematical Fellowship and a large prize to the Freshman Class. Mr. Charles O. Baird has furthered oratory by his prizes to the Junior Class. We have received a most valuable set of papers on the late war from Mr. Pierson. You may notice that kind friends have enabled me to complete the work

begun by Dr. Maclean, and to hang up in the Museum portraits of all the presidents of the college and of other eminent men connected with it.

OUR NUMBERS.

In consequence of the improvements of our teaching and our courses, our numbers have been slowly but gradually increasing.

Years.	Students.	Years.	Students.
In 1867–8	264	1878–9	473
1868–9	281	1879–80	481
1869–70	328	1880–1	488
1870–1	364	1881–2	537
1871–2	379	1882–3	572
1872–3	376	1883–4	523
1873–4	417	1884–5	519
1874–5	408	1885–6	497
1875–6	483	1886–7	539
1876–7	472	1887–8	604
1877–8	496		

It will be thus seen that our numbers have more than doubled—from 264 to upwards of 600.

THE PROPOSED UNIVERSITY.

I think it proper to state that I meant all along that these new and varied studies, with their groupings and combinations, should lead to the formation of a *Studium Generale*, which was supposed in the Middle Ages to constitute a university. At one time I cherished a hope that I might be honored to introduce such a measure. From my intimate ac-

quaintance with the systems of Princeton and other colleges, I was so vain as to think that out of our available materials I could have constructed a university of a high order. I would have embraced in it all that is good in our college; in particular, I would have seen that it was pervaded with religion, as the college is. I was sure that such a step would have been followed by a large outflow of liberality on the part of the public, such as we enjoyed in the early days of my presidency. We had had the former rain, and I hoped we might have the latter rain, and we could have given the institution a wider range of usefulness in the introduction of new branches and the extension of post-graduate studies. But this privilege has been denied me. I have always been prepared to contend with the enemies of the college, but I am not ready to fight with its greatest benefactors. So I retire. The college has been brought to the very borders, and I leave it to another to carry it over into the land of promise.

BARBAROUS COLLEGE PRACTICES.

While this improvement of education was going on we had to contend against degrading college customs, some of which had come down from colonial times and were copied from the schools of Eng-

land. There were *rakes* secretly issued by the members of one class against the members of another. We had horn-sprees and foolish bonfires kindled in the campus and the embers often endangering the whole college buildings. Worst of all, we had the *hazing* and the *smoking* of students. I resolved to put down these, when I found that they had the serpent's power of prolonged life, and that it was difficult to kill them. I tried first of all to make the classes condemn them, and often succeeded. But at times we had to exercise discipline on the offenders, who were commonly supported by a considerable body of students. I would not be giving a true picture of the times unless I mentioned one or two cases.

At that time morning prayers were held at seven, and the students came out rubbing their eyes, with their great-coats thrown loosely over their shoulders and buttoning their clothes. One morning I saw a student with his head all "shaven and shorn." I called up a tutor and asked him whether the student had had fever. "No," said he; "did you not hear that he had been hazed?" I told him that I had not, but added that the whole college would hear of it before we had done with it. Knowing that if I called the hazed student to my house it would only be to expose him to farther indignity, I asked a

professor to give me the use of his study and invited the student to meet me there. When I asked how he felt on being hazed, he replied, "Very indignant." I said I was glad to hear it. He told me that a company of students disguised had come into his room late at night, that they gagged his mouth lest he should cry and his ears lest he should identify them; that they had shaved his head, then put him under the pump, and left him tied on the campus. I asked if he had any friends. He answered, "Few, sir; I am a poor Irish boy, but one man has helped me;" naming Chancellor Green. "My dear fellow, you have a noble friend." I wrote a letter to the chancellor and ordered the student to set off with it next morning before dawn, and tell what had been done to him. Next morning, a little after eight, I saw the noble form of the chancellor pass my window and enter my study. Hitherto he had been very cold toward me—I believe he did not see the propriety of bringing over a Scotchman to be the head of an American college. He asked me somewhat sternly, "Are you in earnest?" I answered that I was never more in earnest in my life. "But," said he, "I have often found when I tried to uphold the college in putting down evils there was a weak yielding." I told him that he might find that

this was not just my character. He asked me what I meant to do. I answered that I was a stranger, newly come to this country, that I had asked for a conference with him—an alumnus, a trustee, and as the head of the law in New Jersey—to ask his advice. "Can you not," said he, "summon the perpetrators before the faculty?" "Yes," I replied, "but I have little evidence to proceed on. The student thinks he knows two of those who gagged him, but is not sure; and students capable of such deeds reckon it no crime to lie to the faculty." "What then are we to do?" I replied that I wished him to say. But he again asked, "Are you in earnest?" I said "he might try me." He then proposed that we should start a criminal process, and said he would engage the attorney-general as prosecutor, and would see that the jury was not packed. I said, "I accept your terms," and added, "You may now go home, Chancellor, the case is settled." He asked, "What do you mean?" looking at me with amazement. I simply mentioned that I had been dealing with students for sixteen years, and knew that the case was settled. I felt that the time was come when I should be as cold to him as he had been to me. I thanked him for coming to me when I meant to go to him, and bade him good-morning. I asked a

professor to send for one of the students supposed to have been guilty, and to tell him that the great chancellor had been here, that he was that day to engage the attorney-general as prosecutor, and that if the guilty parties did not send me an apology in forty-eight hours they would all be in prison. In a few hours I received a humble letter, signed by about a dozen students, confessing that they were guilty, expressing their sorrow, and promising that they would never commit a like offence. I sent a message to the professors, asking them to be in their place next morning at prayers, and the students were prepared for something to come when they saw them all assembled. I took out the paper sent me, and read it till I came to the signatures, when I put it in my pocket, saying, " I accept the apology and the promise, and neither the faculty nor any other shall ever know the names. Let us read the passage on repentance, 2 Cor. vii." I never saw the college more moved.

For some years hazing was considerably subdued. But it continued in other colleges which have not had the courage to grapple with it, and has reappeared in this college once and again and has led to some very painful scenes. It has for the present disappeared, I trust finally.

As a happy consequence of this act I gained

the friendship of Chancellor Green, who ever afterwards stood by me in the Board of Trustees and beyond it, telling those who opposed my measures that in opposing me they would have to oppose him. His family became deeply interested in the college, and have been our most generous benefactors. I was gratified when his family asked me to be a mourner at the funeral of that man, one of the greatest that Jersey has produced.*

I may state that this was the first and last case in which I resolved to carry discipline into a criminal court. I thought it right to let the college know that the criminal courts could interfere in such a case. But it is better that the faculty should exercise discipline in a paternal spirit. Another incident may be given. A company resolved to *smoke* a student. They entered his room vigorously puffing out tobacco fumes, hoping thereby to sicken him. The faculty sent them home to their fathers and mothers. At the close of one of my Bible recitations about twenty students remained behind and asked to speak with me, and they spoke feelingly of the pain which the dismissal of their companions would give to fathers

* Mr. Courtland Parker said to me as we rode in the same carriage at his funeral, "When the Chancellor summed up the evidence and addressed the criminal condemned to die, I always felt that I had a picture of the day of judgment."

and mothers and grandmothers. I saw at once that I had before me, not those who had been engaged in the foul deed, but the best students in the class, who had been elected as most likely to have an influence over me. It occurred to me that I might catch them in the trap which they had laid for me. I said to them, "Do you approve of the deed which has been done?" "No," they answered heartily. "But how," I asked, "do you propose to stop such acts?" They were staggered. I saw out of the window two hundred students gathered like a thunder-cloud on the campus and threatening rebellion. I said, "Gentlemen, go out to these students and ask them to pass a resolution condemning the offensive practice;" and I promised that if they did so I would ask the faculty to rescind their sentence. To show that I was not afraid, I passed by the crowd on my way home and heard a student denouncing the abominable deed that had been committed by the students. The company was divided and soon scattered. They had planned on that afternoon to rise in a body and leave the chapel. No one rose, and the threatening cloud passed away.

When these *emeutes* took place we were always favored with the visits of interviewers from the New York newspapers. I remember that one day when I was coming down from New York, I had a dozen

reporters on the same train, all bent on carrying back a sensational story founded on some small disturbance which had occurred the night before. At one of these times a reporter from a reputable journal called on me for information. I told him that I would give him this, but that he must publish what I said to him, which he agreed to do, and I began : "Whereas a certain newspaper," naming it, "had been publishing vile stories against Princeton College, evidently written by sub-editors from a rival college, the alumni and students of Princeton were about to form a combination in which each member binds himself never to buy a copy of that paper." The reporter wrote a while, and then put his pen behind his ear and said, "President, this will never do," and promised to speak to the editor ; and in a day or two after the editor wrote me, asking me to appoint a reporter from among the students, and we were troubled no more from that quarter.

I mention these things in order to give me an opportunity of explaining that these scenes of disturbance, which were reported years ago in so exaggerated a form, almost always rose from our putting down debasing customs. I could not in dignity answer the distorted reports, and many believed them. We have now happily put down all these old barbarous customs, and of late years I have no complaint to

make of the newspaper press. It seems inclined to speak good of us rather than evil, and of myself, I am sure it praises, vastly more than they deserve, the efforts I have made for the advancement of the college.

I do not wish to fight old battles over again, but if I am to give a correct account of the period, I must mention the important historical events.

SECRET SOCIETIES.

When I became connected with Princeton, the secret Greek Letter Fraternities had considerable power in the college. The trustees years before had passed a law requiring every entering student to come under a solemn obligation to have no connection whatever with any secret society. I felt from the beginning that the college was in this respect in a very unhappy position, the students signing a pledge which a number of them knowingly violated. On inquiry I discovered that while some of the societies did mean to foster pleasant social feelings and to create a taste for oratory, yet that their influence was upon the whole for evil. I soon found that the societies sought to get the college honors to their members and to support those who were under college discipline. I felt that as the head of the college I must put an end to this state of things.

I was powerfully aided or rather led in carrying this out by the late Dr. Atwater, who had more credit than I in suppressing the secret societies. One courageous student set himself vigorously to oppose the attempt to get the college honors to members of the fraternities. The difficulty was to get evidence. But certain lodges got photographs taken of their members. These fell into our hands. The offenders stood clearly before us. I summoned them before the faculty. They did not deny the charge and we sent them home. In a short time each sent in a paper in which he promised to give up while in college all connection with secret societies. I retained these papers for a time to secure that the promise should be kept, but I have shown them to no one. The faculty restored the students, who, I believe, kept their word. Now the great body of the students would earnestly oppose the reintroduction of these fraternities into our college. Most of the professors in the American colleges profess to lament the existence of such societies, but have not the courage to suppress them. I am sorry to find that of late some eminent men belonging to other colleges have been defending these secret organizations.

One of the greatest evils arising from the Greek letter societies is that they tended to lessen the numbers and usefulness of our two noble societies, the

Whig and the Cliosophic. These form an essential part of our educational system. They have done as much good as any other department of our college teaching. They have helped mightily to prepare our young men for the pulpit, the bar, and the senate. I may be permitted to suggest that the barbarous customs at entrance might be profitably abandoned. I farther think that the societies should be so opened that from time to time each should have great public debates open to ladies as well as gentlemen. Not till then can we have the highest style of popular eloquence.

GYMNASTICS.

I feel a great pride in remembering that I introduced gymnastics into the college. The sentence of my Inaugural in which I declared that there should be exercises in the colleges to strengthen the bodily frame called forth loud acclamations. Since that time gymnastics have had an important place under careful superintendents and our students have manfully kept their own. From the gymnastic exercises within our walls and grounds much good has arisen and no evil. The bodily frames of our students have been strengthened, and their health sustained by the manly exercises, while habits of mental agility and self-possession have been ac-

quired, of great use in preparing young men for the active duties of life.

But there may be, there have been, evils arising from the abuse of competitive games, especially with professionals. The applause given may create an enthusiasm which should rather be directed to study. Some may prefer the approving shout of ten thousand spectators on the ball field to the earning of a class honor or a university fellowship. The youth who can skilfully throw a ball may be more highly esteemed than one of high scholarship or character. Your strutting college heroes may consist of men who have merely powerful arms and legs.

It is acknowledged that some of our greatest gymnasts have been as scholarly and pious as any members of their class. There is no necessary or even usual connection between gymnastic eminence and immorality. But there may be some half-dozen or ten in each class of a hundred who devote so much time and mind to the games that they neglect their studies and virtually lose their college year. The games may be accompanied with betting and drinking. They may tend in some cases to produce the manners of a bully or a jockey rather than of a scholar or a cultivated gentleman. The talk of the students in the campus may be more about the nice points of football, or baseball, than of literature or

science. The style of gaming may become professional instead of being promotive of health, and the great body of the students, instead of joining in the exercises, may stand by and look idly on others playing.

The question presses itself upon us, How are we to get the acknowledged good without the accompanying evils? The question is keenly discussed; I hope it will continue to be discussed till it is satisfactorily settled. Twice have I made the attempt to bring the principal Eastern colleges to an agreement. The colleges were willing to unite except one or two who trade upon their gymnastic eminence to gain students. As these stood out nothing could be done. But things have come to a crisis. Harvard and Yale now profess to see the evils that arise from competitive games. Let the discussion continue. Let it be publicly conducted. Let it be known what position each college takes. Let fathers and mothers say what they wish for their sons. Let the public press speak boldly. The issue within the next year or two will be that we shall have the good without the evil. Meanwhile let Princeton proclaim that her reputation does not depend on her skill in throwing or kicking a ball but on the scholarship and the virtue of her sons.

THE MORALITY OF THE COLLEGE.

If any one tells me that in a college with hundreds of students there is no vice he is either deceived himself or is endeavoring to deceive others. We acknowledge that there are evils in our college, but we do all we can to repress them. Of late years there has been very little vicious conduct in Princeton College. What exists is obliged to hide itself. The great body of the students discountenance it, and do not, as they were often tempted to do in former years, defend those who may be under discipline.

I hold that in every college the Faculty should look after, not only the intellectual improvement, but the morals of those committed to their care by parents and guardians. I am afraid that both in Europe and America all idea of looking after the character of students has been given up by many of our younger professors. Their feeling is, "I am bound to give instruction in my department and to advance the study in all quarters; but as to looking after the private character of any student, I do not recognize it to be part of my duty and I shrink from it, I decline to undertake it." I have been very careful not to let this spirit get abroad among our young instructors. Our law enjoins that every pro-

fessor is bound in duty to watch over the welfare of the students, many of whom are far from home. We have a tutor or officer in every college building whose office it is to see that those living there conduct themselves properly.

We have abandoned the spy system, and our officers do not peep in at windows or through key-holes—a practice at which the student would generally contrive to outwit his guardian. With us everything is open and above board. We proceed on the principle that the college stands *loco parentis*. The youth is treated as he would be by a parent. We listen patiently to every one against whom a suspicion is entertained or a charge brought. We dismiss no one without evidence, and there is rarely if ever a case in which the culprit does not confess his guilt. Our penalties consist in sending home the youth for a shorter or longer time to his parents, that they may deal with him.

For sixteen years I had the somewhat invidious task of looking after the morals and discipline of the college. Since that time this important work has been committed to Dean Murray, who has shown more patience than I did in the discharge of his duties. Parents may be satisfied when they know that he is looking after the best welfare of their sons.

I could weep this day, did I not restrain myself,

over some who have fallen when with us. But I am able to say that when parents join with us in the exercise of discipline, it commonly succeeds in accomplishing its end, the reformation of the offender. We have the privilege and the advantage of a great many of the youths sent us having been well trained at home. I am able to testify that God has been faithful to his promise, "Train up a child in the way he should go, and in his old age he will not depart therefrom."

There is a much more pleasant relationship between the professors and the students of late years. It is a much easier thing now to govern the college. This is especially so since a provision has been made for a conference between the Faculty and an elected committee of the students as to judicial cases. I doubt much whether such a measure could have been made to work beneficially in some earlier years, as the students might have chosen representatives to fight with the Faculty. This conference, long contemplated by me, has been carried into effect by Dean Murray with the happiest results.

I believe the moral tone of the college is upon the whole sound at this present moment. Lately the students, with my consent and approval, held a mass-meeting and denounced the base men who send them obscene publications by mail. At the same

meeting they voted unanimously for No License in this town, and helped greatly in carrying this measure in the burgh. I cannot tell how happy I am to think that when I give up my office in the college, there is not a place for the sale of spirituous liquors in all Princeton.

RELIGION IN THE COLLEGE.

From the beginning Princeton has been a religious college professedly and really. It has given instruction weekly on the Bible, and required attendance at prayers daily and on public worship on the Sabbath. The prayers in the chapel are conducted by the President and professors in their turn, and the preaching by those of us who are ministers, and very frequently now by eminent divines who are invited to visit us. Dean Murray conducts public worship with great acceptance once a fortnight. Our Sabbath services of late years are not found to be tedious by the students. Every Sabbath afternoon at five there is a meeting of the whole college for prayer, and a ten-minutes address which is commonly interesting as well as useful.

There is much talk in certain quarters of the importance of giving instruction in the English Bible in colleges. Let me tell those who are recommending this to us, that this has always been done

in Princeton. We are not ashamed, neither professors nor students, of the gospel of Jesus Christ.

In entering upon my work here I found some difficulty in inducing those who had previously conducted religious instruction to continue to do so, so I undertook the whole work myself. For eight years I gave Bible instruction weekly to every student. My course lasted four years, and in these I carried the students in a general way through the Bible.

I am not sure that I acted wisely in undertaking all this work. At the end of the eight years I divided the work among several others, reserving always to myself an important part, the Pentateuch and the Epistle to the Romans, on which the seniors were required to recite. Latterly I have given up the whole Bible instruction to seven or eight others. Dean Murray gives instruction to the seniors in the doctrinal teachings of the gospels and the epistles. Professor Ormond goes through the book of Acts with the juniors. Professor Orris takes up St. John's Gospel in Greek with the Academic sophomores and Professor Winans takes up St. Luke's gospel. The Academic freshmen are taken over a general introduction to the study of the Scriptures, the poetical books of Scripture and the parables of our Lord by Professors Hunt, West, and

Tutor Roddy. Professor Macloskie gives two courses to the sophomores and freshmen in the School of Science—one on lessons from the Old Testament, the other on the Life of Christ. Professor Winans has an optional class once a week, in the evening, in which he gives special instruction in the Greek of the New Testament.

The majority of the students have always been professors of religion. One year there were two-thirds, and this year there are three-fifths. I am able to testify that these students as a whole, and with some human infirmities, live consistently with the profession which they make. At this present time we have 365 names on the roll of the Philadelphia Society, which is the special religious association of the college, and which has been the centre of the spiritual life among us for many years.

We have had our times of gracious revival. I remember one year which began with a season of great religious apathy. The number attending our prayer-meetings was very small—perhaps twenty or thirty. But we had a few devoted men, some of whom had come from another college, who prayed as earnestly as ever men prayed, saying to God that "we will not let thee go except thou bless us." One night there was heard in our campus the noise of a company, who had been drinking. We summoned

before the faculty a number of students, whose names had been called as they were returning to their rooms. We had difficulty in making them confess. After dealing for more than an hour with one young man—now a lawyer in high standing—in which he continued parrying me off, he burst out: "President, I can stand this no longer. I was drinking, and I fear I am getting fond of drink." We sent the band home for a time. They returned deploring their conduct. Our act of discipline was blessed by God. The college was moved, many betook themselves to prayer. Prayer meetings were numerous and earnest. Dozens were converted and have ever since continued steadfast in the faith.

In 1876, we had a deep religious revival. Meetings for conference and prayers were held by the students every day and every night. Every student, indeed every member of the college, felt awed and subdued. It was estimated that upwards of one hundred were converted. I know that the great body of them, if not all, have continued faithful, are leading consistent lives, and doing good over wide regions in this land and in others. On one occasion some strange fire mingled at times wtih the fire from off the altar of God. There was a jealousy of the faculty on the part of a number of the students. Some of the strangers who came here to address

them kept studiously away from the President and professors, lest it should be thought that the work was a scheme of the college authorities. But the few evils that appeared were overwhelmed and lost sight of in the midst of the good that was done. When the excitement was somewhat dying down, the students felt the need of the wise counsel of their college instructors, and came to put confidence in them.

In later years the religious interest has not so often taken the form of what is called a revival. But all along we have had, every year or two, seasons of deep religious earnestness, as in 1870, in 1872, in 1874, in 1882, in 1886. At the beginning of this year we had such a time on the occasion of the visit of Professor Drummond and two professors from the University of Edinburgh. At these times the meetings for prayers were frequent and well attended, and there were short meetings for worship conducted by students in the college entries about nine at night, to which all students in the entry were invited. On these occasions pains were taken to secure that every student, especially those who had made no profession of religion, were spoken to about the state of their soul. It may be said truly that no student has left our college without the way of salvation having been made known from the pulpit on the

Sabbath, by the weekly Bible instruction of professors, and by the repeated personal appeals of his pious fellow students.

In 1877 a convention was held in Louisville for the purpose of organizing societies for Christian work in every college. One of our professors, Dr. Libbey, was induced to become a leader in this movement. He and Mr. Wishard, a student of ours, engaged as secretary, visited a great many of the colleges of the country and succeeded in establishing Christian associations in them. These ever since have been the centres of religious life, and have great influence in promoting religion in the colleges. By means of them the colleges can combine to further any good cause. They are in friendly relationship with the Young Men's Christian Association of America.

In 1886 two of our students, Mr. Wilder and Mr. Forman, sons of missionaries, being stimulated by residing in the summer in Northfield under Mr. Moody, resolved to visit the colleges in New England, Canada and the Middle States in order to engage students, young men and women, to devote themselves to the work of the Lord as missionaries in the foreign field. They succeeded in getting no fewer than twenty-five hundred to profess their readiness to go where Christ might require. This

is, I believe, a genuine work. At this present time there is a very deep interest, greater than has ever been before, in foreign missions among the students of the college and seminary. A meeting for prayer is held after the morning service in the chapel, attended by about thirty persons, all purposing to go abroad as missionaries. A year ago the college students raised the funds to pay a missionary, and Mr. Forman has been sent out as Princeton College missionary to India.

Princeton College, during my presidency, has sent out at least three hundred men as ministers or preparing for the ministry. I know of at least twenty-five missionaries sent out during the same period to the foreign field.

Thank God we have had scarcely any avowed infidelity among us. Not above half a dozen out of our two thousand and more students have left us declaring that they had no religious belief. Several of this small number have since become decided Christians. The truth which had been addressed to them here stuck as a barbed arrow in their hearts till God gave them relief. One young man while here had set himself against all religion. Three years after graduation he was elected to deliver the master's oration, and he came back among us to give a noble defence of the truth. On another occasion, I

sent for a young man who had just graduated, of whom I feared that he had no religious faith. After talking with him seriously, I asked if he would allow me to pray with him. He declined, saying that he did not believe in a God to whom to pray. So we parted. I had hope of him, knowing that he had a pious mother. I gave him a letter which helped him to get a government position in Washington. Some years after, I had occasion to deliver some lectures in Cincinnati, and was living in a hotel there. A stranger, who turned out to have graduated at Princeton before my day, came up to me and asked, "How is it that you make infidels in Princeton?" I answered that this was not just our vocation. He then began to tell me of a young man who lived in the same boarding-house with him in Washington who had been an open-mouthed infidel, perpetually quoting Huxley and Spencer, and avowing himself an agnostic. I guessed who the young man was at once. After keeping me in a state of anxiety for a time, he said that he might be able to report something that would gratify me, and he told me that this young man had gone to his mother to convert her; "but," he added, "she floored him," and now he is a member of a Young Men's Christian Association, and is delivering addresses on religion. Not long after, this youth called on me with his

newly-married wife. On the same chair on which he was seated when he declined to pray with me, he now asked me to pray with him. He is now a minister of the Gospel, and when I saw him last he was purposing to become a missionary. I pray that there may be a like issue in the case of the few who are still wandering.

Happily I have never had any difficulty in dealing with students on the religious question. I have had under me Catholics as well as Protestants of all denominations, Jews and heathens. I have religiously guarded the sacred rights of conscience. I have never insisted on any one attending a religious service to which he conscientiously objected. With scarcely an exception, the students have attended our daily morning prayers in the chapel, and also our weekly religious instruction. We allow them to go to their own place of worship on the Sabbath. The Episcopalians have a St. Paul's Society, which we encourage. It is an interesting fact that during all my presidency no one has left the Presbyterian Church while in college to join any other communion.

In the instruction we give by lectures and recitations, we do not subject religion to science. But we are equally careful not to subject science to religion. We give to each its own independent place, supported by its own evidence. We give to science

the things that belong to science, and to God the things that are God's. When a scientific theory is brought before us, our first inquiry is not whether it is consistent with religion, but whether it is true. If it is found to be true, on the principle of the induction of Bacon, it will be found that it is consistent with religion, on the principle of the unity of truth. We do not reject a scientific truth because at first sight it seems opposed to revelation. We have seen that geology, which an age ago seemed to be contrary to Scripture, has furnished many new illustrations of the wisdom and goodness of God, and that the ages of geology have a wonderful general correspondence with the six days of the opening of Genesis. It will be remembered that the late Dr. Stephen Alexander defended Kant and Laplace's theory of the formation of the earth (substantially true, though it is now shown that it has overlooked some agencies at work), which was supposed to be inconsistent with religion. I have been defending Evolution, but in doing so, have given the proper account of it as the method of God's procedure, and find that when so understood it is in no way inconsistent with Scripture. I have been thanked by pupils who see Evolution everywhere in nature because I have so explained it that they can believe both in it and in Scripture. I believe that whatever

supposed discrepancies may come up for a time between science and revealed truth will soon disappear, that each will confirm the other, and both tend to promote the glory of God.

CLOSE.

During all this time a careful Providence has been watching over us. We have had no fire or flood to devastate us. The health of our students has been remarkably good. There have scarcely been any deaths within our walls. In making this statement I have to mention one sad exception. If I did not restrain myself I would weep as I think of it. In 1880, seven or eight young men were taken away by malignant fever. I do not feel as if I were specially to blame, as the sanitary arrangements were not committed to me; but we college authorities were so far to blame, and I am afraid that we have scarcely made atonement by immediately after, at a large expense, making the sanitary condition of the college thoroughly satisfactory. For hours day and night was I employed in visiting the dying, and comforting their parents. The thought of these weeks is the most painful remembrance of my Princeton life.

I am led, this day, to look back on my past life in Princeton. I believe I can say truly that I have

coveted no man's silver or gold. The little I have laid up for old age I owe to a revered father who cultivated the land in Scotland, and to a beloved son, whose remains I have laid in your graveyard, expecting at no distant day to have my own laid beside them. I owe no man anything, but love to all men, gratitude for the favors bestowed on me—far greater than any I have bestowed on others. I trust I have lived for a higher end than riches, or power, or fame. For sixteen years I was a laborious minister of the Gospel, having in one of the churches I served upwards of 1,400 communicants. For the last thirty-five years I have been instructing young men, and in Princeton have commonly had each year 200 young men studying philosophy under me. For all this I have to give account to God.

I trust I have not been unmindful of the injunction to be "given to hospitality." My income, happily we may suppose, did not admit of my giving extravagant entertainments; but when college duties did not prevent, I often asked the fathers and mothers of students—quite as frequently the poor as the rich—to come to my house, and in this way I became acquainted with the families of many of the young men. From time to time I had class receptions, in which the students were brought into closer

relationship with one another, with my family, and the people of the town. By these means I have sought in a small way to make college life less monastic and exclusive, and to cherish pleasant social feelings. In this respect, and in every respect, I have been aided by Mrs. McCosh, provided to be my comfort, and who is appreciated by the students as being their friend in health and in sickness.

It would be altogether a mistake for any one to suppose that the life of a college president is a dull or monotonous one. If he has any life in himself, he will be interested in the whole life of the college —and no institution has more life than a college. The students feel this in the recitation rooms, in their own rooms, on the campus, and at their games ; and why should not the president's heart beat responsive to theirs? There is something happening every day, almost every hour of the day, to call forth feeling ; sometimes, I admit, of disappointment or sorrow, more frequently of hope and joy, as notice is brought of the success of this or of that young man. There is the father and mother presenting their boy, their hearts trembling with anxiety, while the youth is wondering at what is to happen. I have been liable every hour to have calls made upon me. It is a mother asking how her son is doing, and is so

pleased when I can report favorably. It is a student waiting on me to consult about his studies or his financial difficulties, to ask me to help him to get a certain position, or to tell me of the death of a father or sister. I was never disturbed by such calls. I often gathered a considerable amount of knowledge from them. The callers never stayed too long or annoyed me by improper requests. I have found when I was following some deep philosophic theme, and had run aground, that I was relieved by a student coming in to divert my thoughts, and I returned to my studies to find the difficulties gone. I have rejoiced when I found any young man advancing in his studies, particularly when he was eagerly pursuing some high branch. I confess that I scarcely know what to do with myself after I am separated from these interesting associations and employments on which so much of my happiness has depended these many years.

For the last thirty-five years my intercourse has been chiefly with young men. My heart has been in my work, and I have delighted to lecture to them, to listen to the questions they put to me when they were perplexed about some of the deeper problems of philosophy or religion. Two circumstances so far help to reconcile me to the position I have now to take.

The first, that I am to be succeeded by one in whom I have thorough confidence that he will carry on the work which has been begun; no, but that he will carry on a work of his own. Possessed of the highest intellectual powers, he will devote them all to the good of this college. With unrivalled dialectic skill he will ever be ready to defend the truth. I am not sure that we have in this country at this moment a more powerful defender of the faith. Carrying at his side a sharp two-edged sword, he uses it only against error. I can leave with confidence these young men to his care, believing that he will watch carefully over their training in knowledge, in morals, and in religion. I am particularly happy when I think that philosophy, and this of a high order, and favoring religion, is safe in his hands, and will be handed down by him to the generation following. I feel that I will have to say, "What have I done in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?"

Secondly, I am pleased to find that I have still some place in this college. I should like to bring forth some "fruit in old age." My life has had two sides; one employed in thinking, and the other in action; and I have not found the two inconsistent. I am sure that the metaphysics I have taught have

been all the wiser, because I have become acquainted with men and manners. I have been identified with important public events in Scotland, in Ireland, and now in the higher education in America, and I should like to leave some record behind of what I have done and seen, especially in helping to form in the district in which I lived the Free Church of Scotland. But if I am spared to do any important work, it must be in a different field.

I cherish the belief that God has given me some things farther to say on the subject of philosophy, fitted to form a basis to truth in this age of unsettled opinion among so many young men. I have had the unspeakable privilege and pleasure of expounding philosophy to between two and three thousand young men in Princeton. The lectures I delivered here being published, have got an entrance into India, Japan, and Ceylon. I mean to follow this leading of Providence. Next winter I intend to give here a course of very carefully prepared lectures on First or Fundamental Principles, and immediately after to publish them to the world, to travel as widely as God may open ways for them. These will contain in epitome the results of my thoughts for the last half century. It is thus I mean to employ my remaining life, be it longer or be it shorter.

It is not without feeling that I take the step which I now take. It recalls that other eventful step in my life, when I gave up my living, one of the most enviable in the Church of Scotland, when the liberties of Christ's people were interfered with. I am sorry to be separated from the employments in which I have had such enjoyment. I regret that I no longer stand in the same relation to all the students of this college. I may feel a momentary pang in leaving the fine mansion, which a friend gave to the college and to me—it is as when Adam was driven out of Eden. I am reminded keenly that my days of active work are over.

But I take the step firmly and decidedly. The shadows are lengthening, the day is declining. My age, seven years above the three score and ten, compels it, Providence points to it, conscience enjoins it, the good of the college demands it. I take the step as one of duty. I feel relieved as I take it.

I ask forgiveness of God and man for any offence I have given in my haste. I leave with no unkind feeling toward any. I should be sorry if any one entertained a malignant feeling toward me. It has been a high honor and an unspeakable privilege, that I have been at the head of this noble institution for such a length of time, and that so many spheres of usefulness have been thrown open to me.

I leave the college, thanks be to God and man, in a healthy state, intellectually, morally, and religiously. I leave it with the prayer, that the blessing of Heaven and the good will of men may rest upon it, and with the prospect of its having greater usefulness in the future than even that which it has had in the past.

MENTAL AND MORAL SCIENCE.

AN OUTLINE STUDY OF MAN; or, the Body and Mind in One System. With illustrative diagrams. Revised edition. By MARK HOPKINS, D.D., LL.D., late President of Williams College. 12mo, $1.75.

This is a model of the developing method as applied to intellectual science. The work is on an entirely new plan. It presents man in his unity, and his several faculties and their relations are so presented to the eye in illustrative diagrams as to be readily apprehended. The work has come into very general use in this country as a manual for instruction, and the demand for it is increasing every year.

GENERAL S. C. ARMSTRONG, *Principal of Hampton Institute.*—"I am glad of the opportunity to express my high appreciation of Dr. Hopkins' *Outline Study of Man.* It has done more for me personally than any book besides the Bible. More than any other it teaches the greatest of lessons, *know thyself.* For over ten years, I have made it a text book in the Senior Class of this school. It is, I think, the greatest and most useful of the books of the greatest of our American educators, Rev. Dr. Hopkins, and is destined to do a great work in forming not only the ideas but the character of youth in America and in other parts of the world."

PROF. ADDISON BALLARD, *of Lafayette College.*—"I have for years used Dr. Hopkins' *Outline Study of Man,* in connection with his *Law of Love,* as a text book for our Senior Classes. I have done this with unfailing success and with increasing satisfaction. It is of incalculable advantage to the student to come under the influence, through his books, of this great master of thought and of style. I cannot speak of *Outline Study* in terms of too hearty commendation."

THE LAW OF LOVE, AND LOVE AS A LAW; or, Christian Ethics. By MARK HOPKINS, D.D., LL.D., late President of Williams College. 12mo, $1.75.

This work is designed to follow the author's *Outline Study of Man.* As its title indicates it is entirely an exposition of the cardinal precept of Christian philosophy in harmony with nature and on the basis of reason. Like the treatise on mental philosophy it is adapted with unusual skill to educational uses.

It appears in a new edition, which has been in part re-written in order to bring it into closer relation to his *Outline Study of Man,* of which work it is really a continuation. More prominence has been given to the idea of Rights, but the fundamental doctrines of the treatise have not been changed.

PSYCHOLOGY. By JAMES McCOSH, D.D., LL.D., President of Princeton College. I.—The Cognitive Powers. II.—The Motive Powers. 2 vols., 12mo. Sold separately. Each, $1.50.

The first volume contains an analysis of the operations of the senses, and of their relation to the intellectual processes, with a discussion of sense perception, from the physiological side, accompanied by appropriate cuts. A third of the book is devoted to the Representative or Representative Powers, including such subjects as the association of ideas, the power of composition, etc., concluding with a discussion of the Comparative Powers. The second volume treats of the Motive Powers, as they are called, the Orective, the Appetent, the Impulsive Powers; including the Conscience, Emotions, and Will.

PROFESSOR WILLIAM DE W. HYDE, of Bowdoin College.—"The book is written in a clear and simple style: it breathes a sweet and winning spirit; and it is inspired by a noble purpose. In these respects it is a model of what a text book should be."

S. L. CALDWELL, late President of Vassar College.—"I have read the book with much interest. It is what was to have been expected from the ability and long experience of the author. The style is clear and simple; the matter is well distributed; it well covers the ground usually taught in such text books, and I am sure any teacher would find it a helpful guide in his classes."

ELEMENTS OF PHYSIOLOGICAL PSYCHOLOGY. By GEORGE T. LADD, D.D., Professor of Mental and Moral Philosophy in Yale University. With numerous Illustrations. 8vo, $4.50.

Professor Ladd's "Physiological Psychology" is the first treatise that has attempted to present to English readers a discussion of the whole subject brought down to the most recent times. It includes the latest discoveries, and by numerous and excellent illustrations and tables, brings before the reader in a compact and yet lucid form the entire subject.

The work has three principal divisions, of which the first consists of a description of the structure and functions of the Nervous System considered simply as a mechanism. The second part describes the various classes of correlations which exist between the phenomena of the nervous mechanism and mental phenomena, with the laws of these various classes. The third part presents such conclusions as may be legitimately gathered as inferred concerning the nature of the human mind.

PROF. WILLIAM JAMES in *The Nation*.—"Its erudition, and its broad-mindedness are on a par with each other; and his volume will probably for many years to come be the standard work of reference on the subject."

THE SCHOOL JOURNAL.—"It is impossible in a brief notice to give any adequate conception of the scientific character and practical application of this admirable volume. In its class it stands alone among American books. No thorough student of psychology will rest satisfied until he owns a copy of this work."

FINAL CAUSES. By PAUL JANET, Member of the French Academy. With a Preface by Robert Flint, D.D., LL.D. From second French edition. 8vo, $2.50.

PROF. FRANCIS L. PATTON, *of Princeton Theological Seminary.*—"I regard Janet's 'Final Causes' as incomparably the best thing in literature on the subject of which it treats, and that it ought to be in the hands of every man who has any interest in the present phases of the theistic problem. I have recommended it to my classes in the seminary, and make constant use of it in my instructions."

NOAH PORTER, D.D., LL.D., *late President of Yale College.*—"I am delighted that you have published Janet's 'Final Causes' in an improved form and at a price which brings it within the reach of many who desire to possess it. It is, in my opinion, the most suggestive treatise on this important topic which is accessible in our language."

THE HUMAN INTELLECT. By NOAH PORTER, D.D., LL.D., late President of Yale College. With an Introduction upon Psychology and the Human Soul. 8vo, $5.00.

The author has not only designed to furnish a text book which shall be sufficiently comprehensive and scientific to satisfy the wants of the many students of psychology and speculative philosophy who are found in our higher institutions of learning, but also to prepare a volume which may guide the advanced student to a clear understanding and a just estimate of the questions which have perpetually appeared and reappeared in the history of philosophy.

THE BRITISH QUARTERLY REVIEW.—"President Porter's work, the result of thirty years' professional labor, is not only the most important philosophical work that has appeared in our language since Sir William Hamilton's, but its form as a manual makes it invaluable to students."

THE PRINCETON REVIEW.—"After a careful examination of this truly great work, we are ready to pronounce it the most complete and exhaustive exhibition of the cognitive faculties of the human soul to be found in our language, and, so far as we know, in any language. The work is a monument of the author's insight, industry, learning, and judgment; one of the great productions of our time; an honor to our country, and a fresh proof that genuine philosophy has not died out among us."

ELEMENTS OF INTELLECTUAL SCIENCE. A Manual for Schools and Colleges. By NOAH PORTER, D.D., LL.D., late President of Yale College. 8vo, $3.00.

This is an abridgment of the author's "Human Intellect," containing all the matter necessary for use in the class-room, and has been introduced as a text-book in Yale, Dartmouth, Bowdoin, Oberlin, Bates, Hamilton, Vassar, and Smith Colleges; Wesleyan, Ohio, Lehigh, and Wooster Universities, and many other colleges, academies, normal and high schools.

THE NEW YORK WORLD.—"The abridgment is very well done, the statements being terse and perspicuous."

THE NEW YORK TRIBUNE.—"Presents the leading facts of intellectual science from the author's point of view, with clearness and vigor."

ELEMENTS OF MORAL SCIENCE, Theoretical and Practical. By NOAH PORTER, D.D., LL.D., late President of Yale College. 8vo, $3.00.

This treatise is intended primarily for the use of college and university students, and is prepared with reference to the class-room. It is in two parts: the first treats with great fulness "*The Theory of Duty*," and unfolds comprehensively the psychology of the moral powers and the nature of the moral relations. The second division, "*The Practice of Duty or Ethics*," takes up the different classes of duties with a view to the practical application of the principles of moral science to the questions arising in every department of human activity. In every respect President Porter's work is abreast of the time, and leaves no controverted point undefended.

GEORGE S. MORRIS, *Professor of Ethics, University of Michigan.*—"I have read the work with great interest, and parts of it with enthusiasm. It is a vast improvement on any of the current text books of ethics. It is tolerant and catholic in tone; not superficially, but soundly, inductive in method and tendency, and rich in practical suggestion."

E. G. ROBINSON, *President Brown University.*—"It has all the distinguishing marks of the author's work on 'The Human Intellect,' is full and comprehensive in its treatment, dealing largely with current discussions, and very naturally follows it as a text book for the class-room."

JULIUS H. SEELYE, *President Amherst College.*—"It is copious and clear, with ample scholarship and remarkable insight, and I am sure that all teachers of Moral Science will find it a valuable aid in their instructions."

OUTLINES OF MORAL SCIENCE. By ARCHIBALD ALEXANDER, D.D., LL.D. 12mo, $1.50.

This book is elementary in its character, and is marked by great clearness and simplicity of style. It is intended to lay the foundations and elucidate the principles of the Philosophy of Morals. It is widely used in colleges and other institutions of learning, and is specially adapted for students whose age, or the time at whose disposal, does not permit the use of the more extended and abstruse works on ethics.

THE THEORY OF MORALS. By PAUL JANET, Member of the French Academy. Translated under the supervision of President Noah Porter. 8vo, $2.50.

Prof. Janet in this book gives us not only a clear and concise examination of the whole study of moral science, but he has introduced into the discussion many elements which have hitherto been too much neglected. The first principles of moral science and the fundamental idea of morals the author describes with much precision, and presents an interesting and systematic exposition of them.

SCIENCE.—"The book has lucidity and is full of learning. It is hardly extravagant to say that so clear and picturesque a treatise, in the hands of an alert teacher, might save the study of ethics from its almost inevitable fate of being very dull."

HISTORY OF PHILOSOPHY.

HISTORY OF PHILOSOPHY. By Prof. FRIEDRICH UEBERWEG. Translated by Prof. G. S. Morris, of Michigan University. Edited by Noah Porter, D.D., LL.D., late President of Yale College, and Philip Schaff, D.D. Vol. I.—Ancient and Mediæval; Vol. II.—Modern. 2 vols., 8vo, $5.00.

In its universal scope, and its full and exhaustive literature of the subject, Ueberweg's "History of Philosophy" has no equal. The characteristic features of the work are the compendious presentation of doctrines, the survey of the literature relating to each philosophical system, biographical notices, the discussion of controverted historical points, and compressed criticisms of doctrines from the standpoint of modern science and sound logic.

THE BRITISH QUARTERLY REVIEW.—"The work is concise and clear, exact and suggestive, comprehensive and critical. It contains a complete presentation of the different philosophical schools, and describes, with sufficient minuteness, the principal doctrines which belong to each system, and to subordinate branches of each system; by which means a distinct picture is placed before the mind of the reader. It meets at once the minds of the ordinary student and of the independent inquirer."

THE N. Y. EVANGELIST.—"Taking the whole together, it furnishes the most complete and reliable apparatus for the study of philosophy which has ever been placed in the hands of American students."

REALISTIC PHILOSOPHY. Defended in a Philosophic Series. By JAMES McCOSH, D.D., LL.D., President of Princeton College. Vol. 1.—Expository; Vol. 2.—Historical and Critical. 2 vols., 12mo, $3.00.

In the first volume the principal philosophic questions of the day are discussed, including the Tests of Truth, Causation, Development, and the Character of our World. In the second volume the same questions are treated historically. The systems of the philosophers who have discussed them are stated and examined, and the truth and error in each of them carefully pointed out.

THE N. Y. OBSERVER.—"Its style is so clear and direct, its presentation of the whole subject is so natural and forcible, that many persons who habitually ignore discussions of abstract topics, would be charmed into a new intellectual interest by giving Dr. McCosh's work a careful consideration."

HARPER'S MAGAZINE.—"These eminently cogent and instructive volumes are designed for exposition and defence of fundamental truths. The distinct but correlated subjects are treated with equal simplicity and power, and cover in brief much of the ground occupied by larger publications, together with much on independent lines of thought that lie outside their plan."

MODERN PHILOSOPHY. From Descartes to Schopenhauer and Hartmann. By Prof. FRANCIS BOWEN, of Harvard University. 8vo, $3.00.

The purpose of this book has been to furnish, within moderate compass, a comprehensive and intelligible account of the metaphysical systems of the great men who have been the leaders of European thought on philosophical subjects for nearly three centuries. Special treatises, such as Kant's "Critique" and Hartmann's "Philosophy of the Unconscious," are made the subjects of elaborate commentary, and expounded in all their leading features, with great care and minuteness.

THE N. Y. EVENING POST.—"Excellent in every respect; clear, scholarly, vigorous, often vivacious, full of sound learning, acute criticism, genial appreciation, and the best spirit of philosophy."

DESCARTES AND HIS SCHOOL. By KUNO FISCHER. Translated from the Third and Revised German Edition, by J. P. Gordy, Ph.D., Professor of Pedagogics in Ohio University. Edited by Noah Porter, D.D., LL.D. 8vo, $3.50.

Kuno Fischer has the rare art of combining French lucidity of exposition with German thoroughness and profundity.

His volume on Descartes is divided into four parts: a general introduction; the biography of Descartes; an exposition and criticism of his system; and an account of its development and modification by the occasionalists.

PROF. GEORGE T. LADD.—"As done into good and clear English by Dr. Gordy, it has a combination of excellent qualities that can be found in no other similar work. It is at the same time exhaustive and not tedious, popular in the best sense of the word, and yet accurate and scholarly—a thoroughly readable, trustworthy, and improving history of modern speculative thought."

GERMAN PSYCHOLOGY OF TO-DAY. The Empirical School, by Th. RIBOT, Director of the Revue Philosophique. Translated from the Second French Edition, by Jas. M. Baldwin, B.A., Fellow Princeton College. With a Preface by James McCosh, DD., LL.D. Crown 8vo, $2.00.

The object of this book is to give an account of the valuable researches made in the field of psycho-physical inquiry by German investigators, beginning with Herbart and his school, and continuing with the researches of Lotze, Müller, Weber, Helmholtz, Wundt, Fechner, and minor scientists.

THE N. Y. SUN.—"A work likely to be made a text book in American Universities, this version offers for the first time to English readers a conspectus of contemporary German speculation on the relations of the mind to the brain. In this volume will be found discussed with admirable classification the discoveries, theories, and tendencies of such men as Herbart, Lotze, Fechner, etc."

CHRISTIAN EVIDENCES AND HOMILETICS.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF. By Prof. GEORGE P. FISHER, D.D., LL.D., Professor of Ecclesiastical History in Yale College. Crown 8vo, $2.50.

FROM THE PREFACE.—"This volume embraces a discussion of the evidences of both natural and revealed religion. Prominence is given to topics having special interest at present from their connection with modern theories and difficulties. The argument of design, and the bearing of evolutionary doctrines on its validity, are fully considered. I have sought to direct the reader into lines of reflection which may serve to impress him with the truth contained in the remark that the strongest proof of Christianity is afforded by Christianity itself, and by Christendom as an existing fact. I venture to indulge the hope that they may derive from it some aid in clearing up perplexities, and some new light upon the nature of the Christian faith and its relation to the Scriptures."

JULIUS H. SEELYE, *President of Amherst College.*—"I find it as I should expect it to be, wise and candid, and convincing to an honest mind. I congratulate you upon its publication, in which you seem to me to have rendered a high public service."

PROF. JAMES O. MURRAY, *of Princeton College.*—"The volume meets here a great want, and meets it well. It is eminently fitted to meet the honest doubts of some of our best young men. Its fairness and candor, its learning and ability in argument, its thorough handling of modern objections—all these qualities fit it for such a service, and a great service it is."

ESSAYS ON THE SUPERNATURAL ORIGIN OF CHRISTIANITY. By Prof. GEORGE P. FISHER, D.D., LL.D., Professor of Ecclesiastical History in Yale College. 8vo, new and enlarged edition, $2.50.

THE NORTH AMERICAN REVIEW.—"Able and scholarly essays on the Supernatural Origin of Christianity, in which Prof. Fisher discusses such subjects as the genuineness of the Gospel of John, Baur's view of early Christian History and Literature, and the mythical theory of Strauss."

THE NEW YORK TRIBUNE.—"His volume evinces rare versatility of intellect, with a scholarship no less sound and judicious in its tone and extensive in its attainments than it is modest in its pretensions."

THE BRITISH QUARTERLY REVIEW.—"We know not where the student will find a more satisfactory guide in relation to the great questions which have grown up between the friends of the Christian revelation and the most able of its assailants, within the memory of the present generation."

THE PHILOSOPHIC BASIS OF THEISM. An Examination of the Personality of Man, to Ascertain his Capacity to Know and Serve God, and the Validity of the Principle Underlying the Defense of Theism. By SAMUEL HARRIS, D.D., LL.D., Professor of Systematic Theology in Yale College. 8vo, $3.50.

Dr. Harris embodies in his work the results of his long meditation on the highest themes, and his long discussion and presentation of these truths in the class-room. His fundamental positions are thoroughly in harmony with soundest modern thought and most trustworthy modern knowledge.

THE INDEPENDENT.—"It is rare that a work, which is of necessity, so severely metaphysical in both topics and treatment, is so enlivened by the varied contributions of a widely cultivated mind from a liberal course of reading. His passionate and candid argument cannot fail to command the respect of any antagonist of the Atheistic or Agnostic schools, who will take the pains to read his criticisms or to review his argument. In respect to coolness and dignity and self-possession, his work is an excellent model for scientists, metaphysicians, and theologians of every complexion."

THE HARTFORD COURANT.—"Professor Harris' horizon-lines are uncontracted. His survey of the entire realm he traverses is accurate, patient, and considerate. No objections are evaded. No conclusions are reached by saltatory movements. The utmost fairness and candor characterize his discussions. No more thoroughly scientific work in plan or method or spirit has been done in our time. On almost every page one meets with evidences of a wide and reflective reading, not only of philosophy, but of poetry and fiction as well, which enriches and illumines the whole course of thought."

THE SELF-REVELATION OF GOD. By SAMUEL HARRIS, D.D., LL.D., Professor of Systematic Theology in Yale College. 8vo, $3.50.

In this volume Dr. Harris presents a statement of the evidence of the existence of God, and of the reality of His revelation of Himself in the experience or consciousness of men, and the verification of the same by His further revelation of Himself in the constitution and ongoing of the universe, and in Christ.

PROF. WM. G. T. SHEDD, D.D., in *The Presbyterian Review*.—"Such a work is not brought out in a day, but is the growth of years of professional study and reflection. Few books on apologetics have been recently produced that will be more influential and formative upon the mind of the theological or philosophical student, or more useful. It is calculated to influence opinions, and to influence them truthfully, seriously, and strongly."

BISHOP HURST, in *The Northwestern Christian Advocate*.—"We do not know a better work among recent publications than this one for building up old hopes and giving a new strength to one's faith. The book is thoroughly evangelic, fresh, and well wrought out. It is a valuable contribution to our American theology."

Realistic Philosophy,

DEFENDED IN A PHILOSOPHIC SERIES.

By JAMES McCOSH, D.D., LL.D.,

President of Princeton College.

Two Vols., 12mo; each $1.50.

In these two volumes Dr. McCosh has collected his discussions of the principal philosophic questions of the day, formerly issued in his Philosophic Series, which, *The Independent* says, "is not unlikely to prove in the end the most useful popular service which Dr. McCosh has rendered to the cause of right thinking and to sound philosophy of life."

VOL. I.—EXPOSITORY.

In this part of the Series the principal philosophic questions of the day are discussed, including the Tests of Truth, Causation, Development, and the Character of our World.

GENERAL INTRODUCTION.—*What an American Philosophy should be.*

I. CRITERIA OF DIVERSE KINDS OF TRUTH.

II. ENERGY, EFFICIENT AND FINAL CAUSE. An attempt is here made to clear up the subject of Causation which has become considerably confused.

III. DEVELOPMENT, WHAT IT CAN DO AND WHAT IT CANNOT DO. Development is here presented so as to show that it is not opposed to religion, and that the conclusions drawn from it by some of its defenders are not legitimate.

IV. CERTITUDE, PROVIDENCE, AND PRAYER, with an inquiry as to what is the character of our world, showing that it is neither optimist nor pessimist, but going on toward perfection.

VOL. II.—HISTORICAL.

In this part the same questions are treated historically. The systems of the philosophers who have discussed them are stated and examined, and the truth and error in each of them carefully pointed out.

GENERAL INTRODUCTION.—*Realism; its place in the various Philosophies.*

I. LOCKE'S THEORY OF KNOWLEDGE, with a notice of BERKELEY. It is shown that Locke held by a body of truth, and that he has often been misunderstood; but that he has not by his experience theory laid a sure foundation of knowledge.

II. AGNOSTICISM OF HUME AND HUXLEY, with a notice of the SCOTTISH SCHOOL. It is necessary to examine Hume's Scepticism, but it is best to do so in the defense of it by Huxley.

III. A CRITICISM OF THE CRITICAL PHILOSOPHY showing that Kant has stated and defended most important truths, but has undermined knowledge, by making the mind begin with appearances and not with things.

IV. HERBERT SPENCER'S PHILOSOPHY as culminating in his Ethics. Here there will be a careful examination of his physiological utilitarianism.

BEGINNING OF VOLUME FOUR.

SCRIBNER'S ⁘ MAGAZINE

FOR JULY CONTAINS THE SECOND OF

THE GREAT RAILWAY ARTICLES,

ENTITLED

FEATS OF RAILWAY ENGINEERING,

By JOHN BOGART, State Engineer of New York.

The next article in the Railway series will be "American Locomotives and Cars," by M. N. Forney, to appear in the August number, to be followed by one on "Passenger Travel," by General Horace Porter, in the September number. New York *Times:* "The Railway series, which is begun in the June number of *Scribner's*, promises to attract new attention to this admirable periodical. There is not in American industrial life a topic which could possess a wider interest or which affects more directly the every-day experience and observation of men and women."

OTHER CONTENTS IN THE JULY NUMBER ARE:

LIFE AND TRAVEL IN MODERN GREECE. By THOMAS D. SEYMOUR. Illustrated from original drawings by F. D. Millet, and from photographs.

A LONDON LIFE. *In four parts. Part second.* By HENRY JAMES.

AN ASTRONOMER'S SUMMER TRIP. By Prof. CHARLES A. YOUNG. With illustrations from photographs made by the American Eclipse Expedition of 1887.

POPULAR AUTHORS. By ROBERT LOUIS STEVENSON.

GETTYSBURG—A BATTLE ODE. By GEORGE PARSONS LATHROP. Passages from the poem to be read before the Society of the Army of the Potomac, at Gettysburg, on the twenty-fifth anniversary of the battle, July 3, 1888. With a head-piece from a battle-sketch, by W. H. Shelton.

FIRST HARVESTS. Chapters XXI.–XXIII. By F. J. STIMSON. (To be continued.)

MID-SUMMER. (Poem.) By ALLAN SIMSON BOTSFORD.

DEATH AND JUSTICE. (Poem.) By GRAHAM R. TOMSON.

MAESTRO AMBROGIO. (Short story.) By T. R. SULLIVAN.

SOLITUDE. (Poem.) By ARLO BATES.

25 CENTS A NUMBER, $3.00 A YEAR.

CHARLES SCRIBNER'S SONS, 743 B'way, N.Y.

Press of J. J. Little & Co., Astor Place, New York.

339 TBR 65

Princeton Theological Seminary-Speer Library
1 1012 01127 0610

DATE DUE

HIGHSMITH #45230
Printed In USA